LAWS OF HAJJ AND UMRAH

By
Mufti Siraj Desai



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Al Farouq Publications
240 Haworthia Drive, Malabar, Port Elizabeth, South Africa
PO Box 4280, Korsten, Port Elizabeth, 6014
Telephone: +27 (0) 41 457 1501
Fax: +27 (0) 41 457 1326
Mobile: +27 (0) 84 574 9891
Email: sdesai@telkomsa.net
www.pedarululoom.co.za | www.askmufti.co.za

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TABLE OF CONTENTS

DEFINITIONS OF ARABIC TERMS	
TERM	**EXPLANATION**
QIRAAN	To perform Hajj and Umrah in one Ihraam
TAMATTU'	To perform Hajj and Umrah in separate Ihraams but on one journey (without returning home)
IFRAAD	To do only Hajj, no Umrah.
UMRAH	A practice consisting of Niyyat, Ihraam, Tawaaf, *sa'ee* and shaving the head
KA'BAH	The square room in the centre of the Haram Shareef over which hangs the Black Cloth. Also known as *Baitullah*
MUSJIDUL-HAR-AAM	The Musjid that is built around the Ka'bah Shareef. This includes the balconies around the mataaf area
HARAM	The area which extends for several miles around the Musjidul Haraam, and which is sacred since the time of Nabi Adam *alaihis salahm*. There are signs indicating the boundaries of the Haram.
HIEL	The area beyond the Haram which extends till the Meeqaat
MEEQAAT	Outside the Hiel area there are certain points beyond which no one travelling towards Makka may pass without Ihraam. These points are called *Meeqaat*. Rasoolullah *sallallahu alaihi wasal-lam* demarcated five points as Meeqaat for people coming from different directions.
IHRAAM	This is a state of restriction a person enters after having made the niyyat for Umrah or Hajj. People also commonly refer to the garments worn during this state as Ihraam.

MATAAF	The spacious marbled arena around the Holy Ka'bah where normally people make Tawaaf
QAARIN	One making Qiraan Hajj
MUTAMATTI'	One offering Tamattu' Hajj
MUFRID	One performing Ifraad
HADIY	The animal that must necessarily be slaughtered by those performing Qiraan and Tamattu=. This is separate from the Qurbani.
DUM	The animal which is slaughtered as a penalty for committing a major error during Hajj, Umrah, or Ihraam
DAYS OF NAHR	Nahr means sacrifice. These are the 10th, 11th and 12th of Zhul Hijjah. Normally animals are slaughtered on the 10^{th}, but one has up to the 12^{th} to slaughter
MONTHS OF HAJJ	The months during which the Ihraam of Hajj can be worn. These are: Showwaal, Zhul-Qa'dah, and 10 days of Zhul-Hijja
JAMARAAT	The three concrete pillars in Mina that represent Shay-taan. Pelting these pillars is Wajib.
SA'EE	Crossing seven times between Safaa and Marwa
RAMI	Pelting the Jamaraat
RAMAL	Walking at a brisk pace by moving the shoulders, pushing the chest out, and keeping the body upright, for the first three circuits of Tawaaf. This is done only by menfolk, and in every Tawaaf after which there is *Sa'ee*.
IDH-TIBAA'	Wrapping Ihraam sheet over the upper body in such a way that the right shoulder remains bare while the left is covered. This too, is done only by males, and in every tawaaf that is followed by *sa'ee*. It is not done during *sa'ee* or any other stage of Hajj and Umrah except tawaaf.

HISTORY OF THE KA'BA

It is reported from Hazrat Abdullah bin Abbas (radhiyallahu anhu) that the Arsh of Allah was raised on water before Allah had created the heavens and the earth. Then Allah sent a rustling wind that stirred the waters, causing a whistling sound. The water gave way to reveal a dome shaped stone that was situated on the very spot where the Holy Ka'ba was to be built. From beneath it, Allah then spread out the seven earths. The earth then starting stretching further and further, until Allah pinned it down with mountains. The first mountain to be placed on the earth was Abu Qubais, hence Makka is called **UMMUL-QURAA (The Mother of all cities)**. (The History of Makka by *Imam Az-Rūqi*)

Mujaahid says: Allah established the site of the Ka'ba 2,000 years before creating anything of the earth; and its foundations are rooted in the seventh earth.

THE HAJAR-E-ASWAD

Hazrat Abdullah bin Amar ؓ narrates that Rasoolullah ﷺ said: "Verily, the Hajar and The Maqaam (i.e. the Maqaam-e-Ebrahim) are among the precious stones of Jannat, the Noor of which Allah Ta'ala has blotted out. Had He not done this, then these stones would illuminate the distance between the East and the West. (Narrated by Imam Ahmed and Tirmizhi, and authenticated by Ibni Hibban – *Al-Fathul Baari*)

Hazrat Abdullah bin Abbas ؓ reports from Rasoolullah ﷺ that when the Hajar-e-Aswad descended from Jannat it was as white as milk. The sins of man then blackened it." (Narrated by Imam Tirmizhi)

THE VIRTUES OF HAJJ

Hazrat Abu Hureira narrates that Rasoolullah ﷺ said:
"The Jihad of the young and the old, the weak and the strong, and the Jihad of women is Hajj and Umrah." (Majmauz-Zawaaid)

Hazrat Jaabir narrates that Rasoolullah ﷺ said:
"There is no reward for Hajj-e-mabroor but Jannat." (Majmauz-Zawaaid)

Hazrat Abu Hureira narrates that Rasoolullah ﷺ said:
"**Whoever performs Hajj and does not commit any shameless act or**

any transgression, returns home (as sinless) as the day his mother bore him." (Mishkaatul-Masaabeeh)

The above hadith explains the meaning of Hajj-e-Mabroor, i.e. a Hajj free from evil, sin and jinayaat.

۞ IN THE COURT OF ALLAH

Soon more than two millions of Muslims will present themselves in The Court of Allah, The Exalted, The Majestic. This is the Baitullah, The First House Built for the Worship of One God, towards which people will flock on foot, and on every lean camel and out of every deep ravine, so that they may engage in the Remembrance of Allah.

Hajj is a wonderful means of spiritual reform, drawing closer to Allah, and establishing an everlasting link with Allah Ta'ala. However, to achieve this we need to infuse some roohaniyat or spirituality into our Hajj.

Muslims in their thousands flock to The Holy Lands year in and year out, completing Hajj and Umrah not once but several times over, yet come back with the same level of spirituality as before. In some the change is barely perceptible, whilst in others there is none at all, and in worse case scenarios the Hajji suffers spiritual retrogression. This is cause for major concern. Like the great ibaadat of salaah will not realize its true benefits unless executed in a proper manner, Hajj, too, will never transform the individual unless he or she injects some spiritual life and vigour into the pilgrimage. We invite those who intend performing Hajj or Umrah to read and contemplate the following procedure that will insha Allah invigorate and revitalize this most important aspect of our Deen:

۞ THE BUILD UP TO HAJJ:

Repent from sin through continuous taubah. Realize that our souls have been destroyed through sin. We need to redeem ourselves. We have offered salaah and fasted; we have read Quran and paid our zakaat; we have done the odd act of piety and given charity here and there; yet the soul has been overwhelmed by an avalanche of sin; it's time for the ultimate redemption.

Fulfill the rights of Allah's servants and pay what is due to them. Seek the forgiveness of those who were wronged or those unto whom we have dues outstanding. Make good relations with fellow Muslims. Above all, before embarking on this epic journey, ensure that the heart retains none of the malice, rancour, hatred, jealousy, and ill-feeling of the past. Let this heart be clean and at peace with all Muslims. It is not possible for a heart cluttered with bitterness and animosity to experience the sweetness of Hajj, as it is nigh impossible for a heart filled with carnal and worldly desire to be imbibed with the amplitude of spiritual effulgence that permeates the atmosphere of the Haramayan and its environs. It is, therefore, vital that the would-be Hajji also jettisons worldly attachment and lustful emotions, thus conditioning the spiritual heart to be overwhelmed by the wonderful Blessings of Allah while on Hajj.

Cast off all worldly and haraam connections. By Allah, how is it possible for a man on Hajj, to announce his humble presence before the Majestic and All-Powerful Creator, while his heart is still enshrouded in haraam love? How can a Muslim enter the Most Revered Domain of this universe with even the thought of a strange woman or an illicit affair? Is The Almighty Allah so insignificant in our eyes, that we are unable to unshackle our souls and hearts from haraam attachments before presenting ourselves in His Divine Presence? I swear by the Lord of the Ka'aba! That Muslim who goes to The Baitullah with a heart still tethered to the leash of his or her lover shall never be blessed with even the whiff of acceptance. The body of such a callous individual shall only go through the motions, while the soul will perish through deprivation and despair. May Allah protect us from such a wretched Hajj, aameen.

۞ **THE IHRAAM**

The two sheets of Ihraam should be a stark reminder of the white calico that we all shall one day be enshrouded in after death. Let this thought linger in the mind right from the time one dons the ihram till it is time to be released. Just as one does not wear shoes, sewn clothes, or any other worldly attachment in the state of ihram, after death too, one shall only take the few pieces of calico into that grave, while being totally relieved of all worldly artifacts. Such contemplation is a wonderful way of developing concern for the hereafter.

Having discarded the fine garments of this world, barefooted and bare-

headed, one is relegated to the status of an ordinary human being in front of Allah The Almighty, regardless of how high and mighty one was prior to entering the state if ihram. The King and the pauper, the learned and the ignorant, the rich and the poor, all are now equal before The King of all Kings, and The Richest of all rich, the Mightiest of all mighty. This reflection is a great leveler and humbles the ego of man.

۞ THE TALBIYAH

The cry of *Labbayk* that emanates from the lips of the muhrim (one who is in ihram) is the proclamation of one who has responded to Allah's invitation. After having humiliated himself, he declares his presence in front of His Rabb. This invitation was not the cordial prestige afforded to a high-flying dignitary or a senior patron; instead this is the Divine summons of the Almighty King, granting an audience to His lowly servants. It befits such servants to come before Him humbly and submissively, with hearts trembling out of fear, and the outer body quivering with a mixture of excitement and anxiety. The true Muhrim does not appear on the Hajj scene as a frivolous adventurer or arrogant jet-setter; instead, this deferent wayfarer, clad in what is almost his kafan, comes before His Lord as a confessed criminal, penitent and remorseful, and with full acknowledgement that his salvation lays only at the Door of The Supreme Master, and nowhere else.

Shouting the *talbiyah* out loudly, the Hajji is not giving any war cry; instead his anguish has exceeded all bounds, and his *rooh* continues to grow with intense desire and eagerness. In this state of uneasiness, he uncontrollably calls out to his Lord, while knowing that his Allah hears even the unspoken thought that flutters through the inner recesses of his heart. This is not the time to assume pretentious airs; the Hajji is not out to impress those around him, nor does he care what others will say. He is like a man possessed; possessed by a newly discovered love that has been sparked off the moment he entered into the state of Ihraam. The taste of Divine Love has triggered off a burning desire and intense yearning to reach the source of that Divine Inspiration. Hence he shouts out at every step and turn, and every incline and decline:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْكَ

اِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لاَ شَرِيْكَ لَكَ

Here am I, O Allah! Here am I! Here am I (proclaiming that) You have no partner; Here am I! Undoubtedly all Praise and All Bounty belong to You, and all Kingdom; (I proclaim yet again that) You have no partner.

Every Talbiyah that he utters is agonizing for the Hajji; for he shouts out, calling His Rabb, but gets no reply! Imagine the disappointment of one who believes My Beloved is here and calls out to Him, only to be met with deafening silence! Imagine the disappointment of Hajar, the mother of Ismail (alayhimus-salaam), who ran to Safa expecting to find water, but to no avail. She then ran over to Marwa and then back again; she goes to and fro in great distress and anxiety but fails to reach the object of her quest. This typifies the Hajji, who runs from Mina to Mudalifah, then to Arafah. There he spends hours calling on His Lord to reveal that Divine Presence that will satiate forever the intensified Love that is by then bursting at the seams of his Heart. He then goes back to Mina, and on to Makka, around the House of His Objective. All this movement is symbolic of the Believers quest for His Allah; a quest for Divine Countenance; a quest for which the Believer had forsaken his house, comfort, luxury and loved ones; a quest for which he has even sacrificed worldly pleasure and love.

۞THE PLAINS OF ARAFAAT

The Maydaan-e-Arafah, or the Plain of Arafaat is the closest resemblance one can get to the Plains of Judgement. Imagine that you are one amongst millions, standing in front of Allah on the Qiyaamat Day, begging for forgiveness, seeking intercession, and pinning hopes in the Vast Mercy of Allah Rabbul-Izaah. Convince yourself that should the sun set on that day before securing Allah's Mercy and Forgiveness, then all is lost, for indeed that will be the exact position of every human being on the Day of Judgment. When that sun sets, the pens of Taqdeer would have dried, and the scrolls already rolled up. By then it would be all over, bar the screaming and whining. Use the Day of Arafah as a dress rehearsal for Qiyaamah. If such a gathering of multitudes fails to invoke thoughts of Qiyaamat and Akhirat, then it is a clear sign of weak iemaan and total lack of conviction in the rituals of Hajj.

Pour out your heart on the Day of Arafah, for Allah's Mercy is on the Rampage. Not a soul in that gathering shall be untouched by His Powerful and Unstoppable Mercy. Allah has already declared and His Declaration is the Haqq: My Mercy has surpassed by Wrath! Invoke His Mercy and pro-

voke His Compassion with quivering voices, trembling hearts, and wet eyes blended with hope and agony.

۞ PELTING THE JAMARAAT

This act is in commemoration of the stones hurled at Shaytaan by Hazrat Ebrahim and his wife Hajar (alayhimus-salaam) when they went about preparing for the sacrifice of their son Ismail. Symbolically the Hajji pelts the jamaraat that represents Shaytaan to indicate that nothing shall come between himself and sacrificing for Allah. He shall pelt evil way with the stones of taubah; his thikr shall constitute the missiles to take out the weapons of shaytaan and its forces.

۞THE SACRIFICE

Slaughtering the Hadi or sacrificial animal during Hajj is just another affirmation from the Hajji that he is prepared to sacrifice wealth and possessions for Allah's Pleasure alone. Let his thought filter through the entire spiritual system, as depicted in the dua we read before slaughtering an animal: *Verily, my prayers, my sacrifice, my life, and my death is for ALLAH Lord of the Worlds. He has no partner. With this have I been commanded and I and among those who submit to The Commands of Allah*. (Surah 6: 163)

The theme of Tauheed or Oneness of Allah permeates the entire Hajj. Time and again, we re-iterate the belief that He has not partner. The Hajji, should therefore, continuously remind himself of the Uniqueness and Omni-Potency of Almighty Allah. Let the Hajj become a means of entrenching this belief, and more.

۞THE TAWAAF

The Baitullah is truly the most revered and honoured sanctuary ever to be erected for the worship of Allah. When the Muslim encircles the ka'bah during tawaaf, there are several spiritual aspects to focus on, viz:

Arriving at the Baitullah is almost as if the search for Allah has ended. "Here at last (the Hajji's body language seems to be saying) is the Sanctuary of the One I have been seeking. After a mad frenzy of running from pillar to post, I have now finally reached the much awaited destination. I am at the doorstep of the Beloved. But admission is not going to be immediate. Where do I enter? Surely this is The Grandiose and Resplendent

Court of My Allah! But how to get in and meet My Allah?" In a renewed state of frenzy the Hajji begins going around the ka'bah after offering the customary greeting of istilaam that The Almighty King has ordained for all those entering His Court. He then hastens with bristling shoulders and a protruded chest, rushing to the object of his heart's desire.

In the end, the Hajji does not come away with a physical discovery of his Creator, nay, this never happens; but he achieves such spiritual fulfillment that no amount of physical experience can ever match. This is almost the perfect Hajj. Allah take all our Hujjaj somewhere near this level of taqwa in their Hajj, aameen.

۞ SABR: THE FORTE OF THE HUJJAJ

Whosoever has made Hajj compulsory upon himself (and sets forth) should not indulge in sexual acts with the wife, or sinful deeds, or disputes. And whatever good you do (in Haj) Allah knows its fully. And take with you (on this journey) your provisions. But the best of provisions is Taqwa. So fear Me O people of intelligence! (Baqarah: 197)

This verse of Holy Quran provides two key elements for Hajj: Taqwa and Sabr.

۞LAWS OF HAJJ

۞ UPON WHOM IS HAJJ FARADH

Hajj is the fifth pillar of Islam and is one of the major faradh acts of worship. However, several conditions must be found before Hajj becomes compulsory upon the individual. These are as follows:

1) One must be a Muslim. Hajj is not faradh on a kaafir until he or she embraces Islam.
2) One must be baaligh. Hajj is not compulsory on a minor, regardless of how rich the minor is.
3) One must be of sound mind and senses. Therefore, Hajj is not compulsory on an insane person.
4) One must be of sound health and body. Hajj, therefore, is not faradh on such an old and sickly person who cannot travel for long. Likewise, hajj is not compulsory on one who has suffered such illness that prevents him or her from travelling.
5) One should possess the expenses of Hajj. This is called the nisaab of Hajj, details of which will appear further on.
6) A female must have a mehram or a husband.
7) A female should not be in iddah from divorce or death.
8) The Time of Hajj. The above conditions should all be found during the months of Hajj.

۞ NOTES ON THE ABOVE

If those upon whom Hajj is not faradh, such as the minor, the weak and old, the sickly, a poor person, go ahead and perform the hajj, it will be valid. However, in the case of a minor, such a Hajj will not be counted as the faradh Hajj, though the minor will be rewarded for that Hajj. Therefore, when that minor reaches the age of puberty and comes into possession of the nisaab of Hajj, he or she shall have to perform Hajj again. The first Hajj performed during the age of minority will not be counted as a faradh Hajj.

۞ HAJJ EXPENSES—THE NISAAB OF HAJJ

1) The expenses of Hajj included the following:

a) Return airfare

b) Expenses for accommodation and food en route to Makka and back

c) Expenses for accommodation and food in Makka for the duration of one's stay

d) Expenses for dependents back home for the duration of one's ab-

sence. Dependents are: wife, children, elderly parents who do not have their own income, any relative whose maintenance and upkeep are the responsibility of the Hajji.

e) The above expenses must be over and above any debts owed by the individual who intends going for Hajj.

2) Hajj is only fardh once in a life-time. Unlike zakaat and saum, Hajj is not fardh every year.

3) A person who comes into possession of Hajj expenses before the months of Hajj is allowed to spend and utilize it for something else. But if one came into possession of the Hajj expenses during the months of Hajj, it will be haraam to use that money for anything else but Hajj.

4) **THE IDDAH:** If a woman is divorced or has lost her husband during the months of Hajj, it is no longer compulsory on her to offer Hajj, even if she is in possession of the full nisaab of Hajj. Hajj automatically falls away.

5) A common situation that arises is when the husband dies while his wife is on Hajj in Makka Mukarrama. It is obvious that returning home means the wife has to start a new journey that will render her a Musaafir, which is haraam upon her during iddah. Furthermore, it is clearly possible for her to stay where she is without any difficulty at all, since she has already prepared herself for a lengthy stay in the Holy City of Makka. According to Imam Abu Hanifa even if she does have a mehram with her, she can continue living where she is. So, in such a case it will be lawful for the bereaved widow to spend her iddah in Makka until her family and mahram decide to return.

6) Even though she is allowed to stay in Makkah during the iddah, it is not permissible for her to perform Hajj. We explained earlier that one of the conditions for Hajj being fardh in the case of a woman is that she must not be in iddah. However if she does perform the Hajj in this state it will be valid (i.e. the Hajj will be discharged), but doing so is sinful. It therefore means that if she has to spend iddah in Makka, Hajj will not be fardh upon her, and accordingly, it will not be permissible for her to do the Hajj since this entails violation of her iddah restrictions. During iddah a woman cannot leave the house in which she is spending her iddah. Performing the Hajj will mean making tawaaf, going to Muzdalifah, Arafaat, etc.

7) When it is time for the return journey home from Makka, the wife in iddah will leave along with her mehram and other family relatives (in view of her travel arrangements, it will not be possible for her to stay any longer), and spend the rest of her iddah at home, In such a case, because of

the above facts, she will be allowed to travel home, even though the journey back home is obviously more than 48 miles, but iddah will resume as soon as she reaches home. And Allah Ta'ala knows best

۞ UMRAH

۞ BASIC LAWS ON UMRAH

1) It is Wajib to perform an Umrah at least once in a life time, if one is by the means to do so. This is so because Almighty Allah commands in The Quran Shareef: *"And fulfill the Umrah and Hajj for (The Sake of) Allah."* (Surah Baqarah verse 196)

2) Umrah may be done at any time of the year except during the five days of Hajj.

3) Those performing Tamattu' Hajj may perform Umrah as many times as they wish prior to the five days of Hajj. This will not warrant a penalty (dum) nor will it in any way affect their Hajj-e-Tamattu'. Even residents of Makka who do not intend performing Hajj for that year may perform Umrah repeatedly during the months of Hajj up till the seventh of Zhul-Hijja.

Shaikh Husain bin Muhammad Makki comments on this issue in his book on the laws of Hajj, Irshadus Saari:

"The practice of ignorant Mu'allims who prevent poor Muslims from fulfilling Umrah (more than once) after these people have come to perform the Tamattu' Hajj and have not brought their Hadiy (animals for slaughter) along, is contrary to the Hanafi school of thought. This leads to these poor people being deprived of an act of worship that carries tremendous reward and cannot be observed at home. Many times the duration of their stay for Hajj is short, so they don't have the time to do Umrah after Hajj. There is no power or might but with Allah The Exalted, The Glorious!" (Irshadus Saari p.194, Beirut)

The learned Shaikh emphasizes the complete permissibility of fulfilling Umrah during the months of Hajj for those who are performing Tamattu= Hajj and have not brought along animals for slaughter.

4) **There are two types of Tamattu':**

a) Tamattu' with an animal for sacrifice.

b) Tamattu’ without an animal.

Tamattu’ with an animal means the one performing Tamattu’ brings along, from the point of Ihraam, an animal for slaughter (which will be his Hadiy of Tamattu’). When he enters Makka Shareef, he performs Tawaaf and sa’ee for Umrah then remains in Ihraam till the days of Hajj. By bringing along that animal the Mutamatti’ (person performing Tamattu’ Hajj) has effectively prohibited himself from coming out of Ihraam until the Day of Nahr (10th Zhul Hijja). Upon arrival of the days of Hajj (beginning from the 8th Zhul-Hijja) this Haji will make the niyyat for Hajj, go to Mina, Arafaat and Muzdalifah, after which he will slaughter the animal brought along and emerge from Ihraam. This Mutamatti’ cannot perform Umrah during the months of Hajj since he is still in his Ihraam waiting for the days of Hajj.

Tamattu’ without an animal is the Tamattu’ people today normally make. No animal is taken along from the point of Ihraam, instead the Hadiy of Tamattu’ is bought in Makka Shareef. In this case the Mutamatti’ performs the complete Umrah upon arrival in Makka and comes out of Ihraam. He then awaits the days of Hajj when he will make the niyyat for Hajj and don a new Ihraam. Such a Mutamatti’ can perform Umrah several times during the months of Hajj while awaiting the five days of Hajj.

5) **Umrah while staying in Makka Shareef:**
After entering Makka Shareef and completing the first Umrah, should anyone wish to perform any further Umrah then this can be done from two places: one is Tan’eem, which is just a few kilometers from the Musjidul Haraam, outside the precincts of the Haram Shareef; the other is Ju’raanah, which is about 25 kilometers from the Holy Ka’ba Shareef, and is outside the boundaries of the Haram. The same will apply to the residents of Makka who wish to make Umrah. They too will go to one of these places for their Umrah.

Those who are in the Holy city of Makka, be they local residents who do not intend performing Hajj that year, or outsiders who are making Tamattu’ without having brought an animal along, may perform Umrah from anywhere in the Hiel (the area outside the precincts of the Haram). However, since Tan’eem and Ju’raanah are places from which Rasoolullah ﷺ made Umrah himself and instructed others to do so, therefore these two

places have become standard points for beginning Umrah once one has taken up permanent or temporary residence in Makka Shareef.

۞ The incident of Tan'eem:

When Rasoolullah ﷺ performed his Hajj all the noble wives had accompanied him. The Prophet of Allah was performing Qiraan (Hajj and Umrah in one), and so were his wives. However, Hazrat Ayesha radhiyallahu anhaa fell into her haidh (menstruation), so Rasoolullah sallallahu alaihi wasallam instructed her to perform all the rites of Hajj except the Tawaaf, since a woman is not allowed to make Tawaaf in the state of haidh; besides Tawaaf she may perform all other rites such as sa\ee, wuqoof, rami, etc. When she eventually attained purity she fulfilled her Tawaaf Ziyaarat, but by then the Hajj was over. She complained to Rasoolullah sallallahu alaihi wasallam saying: "Everyone made a Hajj and Umrah except me!" The Prophet of Allah ﷺ then told her brother Abdur-Rahman to take her to Tan'eem and accompany her for the Umrah from there. Today at Tan'eem there is a Musjid called Musjid-e-Ayesha, from where people make their niyyat for Umrah.

۞ The incident of Ju'raanah:

After the conquest of Makka Nabi Muhammad sallallahu alaihi wasallam proceeded towards Hunain to deal with the rebellious tribes of Hawaazin and Thaqeef. A battle with these tribes took place at Hunain after which the Muslims were victorious. On his return Nabi Muhammad sallallahu alaihi wasallam stopped at Ju'raanah to distribute the spoils of war. It was here that he dug his spear into the ground and water gushed forth. This later on developed into a well which remained for centuries, producing sparkling, fresh water with healing propensities. However, the authorities have now closed down this well. Nonetheless, after this distribution Rasoolullah sallallahu alaihi wasallam made a niyyat for Umrah from that place and proceeded to Makka Shareef to fulfill it.

According to the Hanafi Mazh-hab it is preferable to make Umrah from Tan'eem, though doing it from Ju'raanah also brings reward.
According to the Shaafi' Mazh-hab it is preferable to do the Umrah from Ju'raanah.

5) It is Mustahab and very meritorious to perform Umrah during Ramadaan. According to the Hadeeth Shareef Umrah in Ramadaan is

equal to the reward of one Hajj. Another narration states that it is equal in reward to a Hajj with Rasoolullah ﷺ himself.

6) Rasoolullah ﷺ performed Umrah four times during his lifetime. Three were done in the month of Zhul-Qa'dah, while the fourth was performed with his Hajj.

7) As stated earlier, there is absolutely nothing wrong in making Umrah several times during one=s stay in Makka, for those performing Tamattu' Hajj. However, it is more meritorious to make excessive Tawaaf rather than Umrah.

۞ METHOD OF UMRAH

There are two things that are Faradh in Umrah, viz.: IHRAAM and TAWAAF. For Ihraam the Niyyat and Talbiyah both are Faradh, while for Tawaaf only the Niyyat is Fardh.

There are two Wajib acts in Umrah, which are:

Sa'ee BETWEEN SAFAA AND MARWA and SHAVING OR CLIPPING THE HAIR

Thus in Umrah one has to do four things:

Make the niyyat for Umrah and don Ihraam; perform Tawaaf and sa'ee, and finally shave the hair to come out of Ihraam. (Ladies will not shave, only cut a few strands at the end.)

۞ NIYYAT AND IHRAM

Niyyat means an intention to perform an act of worship. The niyyat for any ibadat is actually made in the mind. However, one is allowed to make a verbal niyyat, and if making a verbal niyyat will help in one's concentration then such a niyyat is better. The niyyat for Umrah is:

اَللّٰهُمَّ اِنِّـــيْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَـــقَبَّلْهَا مِنِّيْ

Allahumma innee ureedul umrata fayassirha lee wa taqabbalha minnee.
(O Allah! I intend Umrah, so make it easy for me and accept it from me)

Immediately after making the niyyat start reading the *talbiya*. It is neces-

sary for the talbiya to be read straight after the niyyat. If this is not done, one's ihraam remains incomplete, and if the ihraam is not valid the subsequent Hajj or Umrah too, is null and void.

The Talbiya is as follows:

لَــبَّيْكَ اَللّٰهُمَّ لَــبَّيْكَ ، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْـــكَ
اِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لاَ شَرِيْكَ لَكَ

I am present O Allah! I am present! I am present! You have no partner. I am present!. Verily all praises and favours belong to You, and all sovereignty. You have no partner.

Once one is in the state of Ihram, keep on reciting the Talbiyah. Upon arriving in Makka, put your luggage etc. where you intend staying, and proceed to the Haram. Enter the Musjidul Haraam through BAABUS -SALAAM if possible.

Upon setting eyes upon the HOLY KA'BAH, stop and recite the necessary duas. Besides the Arabic duas, ask whatever you wish from Almighty Allah, for dua on this occasion is very quickly accepted.

۞ TAWAAF

Now proceed toward the HAJRE ASWAD and stand facing it, but slightly towards the left, in such a position that your right shoulder is in line with the hajare aswad. There is a black line on the ground in the MATAAF (Tawaaf area) which is directly in line with the Hajare Aswad. Standing on this line means you are standing in line with the Hajare Aswad. If one cannot see the Hajare Aswad then one should stand slightly to the left of this black line. **Stop reciting talbiyah once you are about to begin Tawaaf.** When making Umrah, Talbiyah is not recited at all during Tawaaf, nor is it recited again after Tawaaf. Make the **niyyat of Tawaaf**, either in the mind or verbally as follows:

۞ NIYYAT OF TAWAAF:

اَللّٰهُمَّ اِنِّــيْ اُرِيْدُ طَوَافَ بَيْتِكَ سَبْعَةَ اَشْوَاطٍ فَيَسِّرْهُ لِيْ وَتَــقَبَّلْهُ مِنِّيْ

Allahumma innee ureedu tawaafa baitika sab'ata ashwaat fayassirhu lee wataqab-balhu minnee.

(O Allah! I intend to make a Tawaaf of seven circuits around Your House, so make it easy for me and accept it.)

After making the niyyat move slightly to the right so that you are completely in line with hajare aswad. Now make the istilaam by raising both hands till the ears (as one does in salahh) and recite the following duas:

بِسْمِ اللهِ اَللهُ اَكْبَر لَاۤ اِلٰهَ اِلَّا اللهُ وَ لِلهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى رَسُــوْلِ اللهِ – اَللّٰــهُمَّ اِيْمَانــاً بِكَ وَ تَصْدِيْقاً بِكِتابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعاً لِسُنَّةِ نَبِيِّــــكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

In The Name of Allah. Allah is The Greatest. There is no God besides Allah, and all Praises are due unto Allah. Salutations and peace be upon The Messenger of Allah. O Allah! With Iemaan in You, and belief in Your Book, and fulfillment of your covenant, and following the sunnat of Your Nabi Muhammad ﷺ, do I perform this Istilaam.

Thereupon lower the hands. If one is right in front of the hajare aswad then place both hands on the stone and kiss the stone lightly without any noise. It is also permissible to place the forehead on the hajare aswad (as in sajda) after kissing it lightly. This can be done thrice (that is, the kiss and sajda).

If one is far away then after lowering the hands raise them in front of the face with the palms turned towards hajare aswad. Then kiss both palms beginning with the right hand. This will suffice as istilaam.

Note: Istilaam by touching the hajare aswad is sunnat, while to injure or hurt or hinder another person while doing do is haraam. So it does not make Islamic sense to commit a haraam in order to obtain a sunnat act.

There are two more sunnat practices to be observed before beginning the Tawaaf:

One: Idhtibaa: meaning to draw the ihraam sheet under the right armpit and wrap it over the left shoulder so that the right shoulder remains bare. This method of wrapping the ihraam shawl around the upper torso is maintained throughout the Tawaaf. However, do not perform your salah in this manner. For the two rakaats wajib Tawaaf discontinue the idhtibaa' and wrap the ihraam sheet over the shoulders as normal. Idhtibaa' is done only for Tawaaf and not for sa'ee. This practice applies for men only.

Two: Ramal: meaning to strut or walk at a brisk pace with the shoulders upright and chest out. This is only done for the first three showts or circuits. Here too, this is a sunnat practice and should only be observed if other fellow worshipers will not be hindered, impeded or hurt. This too, is for menfolk only.

After Istilaam make a right turn on the spot and start the Tawaaf, keeping the Ka'ba Shareef on your left. When passing Rukne Yamaani (south western corner of the Ka'ba) you may place one or both hands this stone. There is no kissing here nor is it permissible to make istilaam from afar. When coming back to the hajare aswad, one circuit (known in Arabic as showt) is complete. Make istilaam in the same way as at the beginning of the Tawaaf. However, the hands will not be raised to the ears. This is only done at the beginning. Afterwards istilaam is made by either placing the hands on the stone if one is nearby, or facing the palms towards the stone and kissing them if one is far away. In this manner one will go around the Ka'ba Shareef seven times. After the seventh time too, there is istilaam.
Upon completion of the Tawaaf perform two rakaats wajib of Tawaaf at the Maqaame Ibraheem, and if this is not possible, then at any other place in the Haram. Remember to cover both shoulders with the Ihram garments when offering this or any other salah. In the first rakaat read Qul Yaa-

ayyuhal kaafiroon and in the second Qulhuwallahu ahad. Thereafter go and drink from the zamzam. Now go to the multazam and make earnest dua while holding onto it. One can also go to the multazam first and then read the wajib rakaats of Tawaaf.

۞ BASIC LAWS OF TAWAAF

The Arkaan or fundamentals (factors which are faradh) of Tawaaf are 3:

1) To perform at least four circuits of the seven.

2) To perform the Tawaaf within the confines of the Musjidul Haraam. Tawaaf cannot be done outside or around the Musjid. Whatever area is designated as part of the Musjid will be valid for Tawaaf, no matter how far the Musjid is extended.

3) To do the Tawaaf personally, not to depute another person. However, someone else can perform Tawaaf on behalf of one who is unconscious.

۞ CONDITIONS FOR TAWAAF ARE 3:

1) A niyyat is a condition for Tawaaf. Without an intention the Tawaaf will not be valid. You don't need to specify which Tawaaf you are performing. A general niyyat of Tawaaf will suffice.

2) One must be paak, i.e., in the state of wudhu and free from the need to bath. Tawaaf without wudhu or in the state of impurity such as haidh or janaabat is not valid.

3) The aurah or area between navel and knee must be covered for Tawaaf, as is the case in salah.

۞ WAAJIB FACTORS IN TAWAAF:

1) To begin from your right side as you look at the hajare aswad.

2) To perform the Tawaaf walking if you are able to and have no handicap or illness. Otherwise it will be permissible to do the Tawaaf on transport of some sort, provided other worshippers are not hindered.

3) To fulfill all the circuits of Tawaaf, i.e., to do the whole Tawaaf.

4) To include the hateem in the Tawaaf, i..e., to go around the hateem and not pass through it, for then the Tawaaf will not be valid.

5) To perform the two rakaats of Tawaaf after the Tawaaf.

۞ GENERAL LAWS

1) Tawaaf can be done at any time of the day or night. There is no makrooh or forbidden time for Tawaaf. However, if the faradh salah has begun then it is wajib to stop Tawaaf and join the faradh salah since on

such an occasion the jamaat salah takes precedence. The method of stopping Tawaaf is by completing the circuit at hajare aswad without istilaam, and then joining the salah. When resuming Tawaaf begin with istilaam and fulfill the remaining circuits as normal. Do not stop in the middle of a circuit, for then the Tawaaf will not be complete unless one resumes from the point where the circuit was broken off.

2) When the Jumua' Khutba begins, then too, Tawaaf should be stopped and resumed after the Jumua' salah. It is makrooh to make Tawaaf while jamaat salah or Jumua' Khutba is in progress.

3) It is not makrooh to halt the tawaaf after two or three circuits for a valid reason, such as jamaat salah. Otherwise to do so is makrooh.

4) For nafl Tawaaf there is no need for ihraam. Hence the practice of idhtibaa' too will not apply. Similarly, the practice of ramal will not be observed in nafl tawaaf.

5) During Tawaaf one should not face the Ka'ba Shareef nor should the back turn towards Ka'ba Shareef. When making Istilaam, though, one will face the Hajar-e-Aswad.

6) The two rakaats after Tawaaf must not be performed in the makrooh times (at sunrise and a few minutes after, at zawaal, a few minutes before sunset and at sunset). Wait for the makrooh time to pass before offering these two rakaats. Also, if jamaat salah or the Khutba of Jumua' is about to begin, then read the Tawaaf salah afterwards.

7) During Tawaaf it is permissible to recite Quran Shareef , but making zhikr is better. In any case, remember that it is makrooh to raise the voice with zhikr or tilaawat during Tawaaf.

8.) The istilaam at the start and at the end of Tawaaf is Sunnat Muakkada, so one should not leave these out unnecessarily.

۞ SA'EE

Sa'ee means to run. Since this practice is in commemoration of Hazrat Hajar (alaihas-salahm) who ran between these two mountains searching frantically for water, it is termed sa'ee.

۞ METHOD OF SA'EE

Having completed the tawaaf, one should proceed to the Hajar-e-Aswad and make istilaam as before. Thereafter, go towards Mt. Safaa while reciting the following words:

اَبْدَأُ بِماَ بَدَأَ اللهُ بِهٖ اِنَّ الصَّفاَ وَ الْمَرْوَةَ مِنْ شَعاَئِرِاللهِ

Climb onto Mount Safa until you have a full view of the Holy Ka'bah. While looking towards the Ka'ba Shareef raise the hands in dua, and recite the following duas:

اَللّٰهُ اَكْبَر اَللّٰهُ اَكْبَر اَللّٰهُ اَكْبَر وَ لِلّٰهِ الْحَمْدُ – اَلْحَمْدُ لِلّٰهِ
عَلٰى مَا هَدَانَا اَلْحَمْدُ لِلّٰهِ عَلٰى مَا اَوْلاَنَا اَلْحَمْدُ لِلّٰهِ
عَلٰى مَا اَلْهَمَنَا اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدَانَا لِهٰذَا وَ مَا
كُنَّا لِنَهْتَدِيَ لَوْلاَ اَنْ هَدَانَا اللّٰهُ – لاَ اِلٰهَ اِلاَّ اللّٰهُ
وَحْدَهٗ لاَ شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَ
يُمِيْتُ وَ هُوَ حَيٌّ لاَّ يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ – لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ ، صَدَقَ
وَعْدَهٗ ، وَ نَصَرَ عَبْدَهٗ ، وَ اَعَزَّ جُنْدَهٗ ، وَهَزَمَ
الْاَحْزَابَ وَحْدَهٗ – لاَ اِلٰهَ اِلاَّ اللّٰهُ وَلاَ نَعْبُدُ اِلاَّ اِيَّاهُ
مُخْلِصِيْنَ لَهُ الدِّيْنَ وَ لَوْ كَرِهَ الْكَافِرُوْنَ –

اَللّٰهُمَّ كَمَا هَدَيْتَنِيْ لِلْاِسْلاَمِ اَسْئَلُكَ اَنْ لاَّ تَنْزِعَهٗ
مِنِّيْ حَتّٰى تَوَفَّانِيْ وَ اَنَا مُسْلِمٌ –

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهٖ وَصَحْبِهٖ وَ اَتْبَاعِهٖ اِلٰى يَوْمِ الدِّيْنِ اَللّٰهُمَّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ لِمَشَائِخِيْ وَ لِلْمُسْلِمِيْنَ اَجْمَعِيْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Besides the above, dua should be made in one's own words as well, for this moment is wonderful for the acceptance of duas. Stand making dua for about five to ten minutes, then move off in the direction of Marwa. Upon reaching there, one crossing has been complete. On Mount Marwa adopt the same method as on Mount Safa. Stand facing the Holy Ka'bah (which you may not see due to the buildings in between) and raise the hands in dua. Recite the same Arabic duas and then make dua in your own words, standing for the same amount of time as you did on Safa. Once more move off in the direction of Safa. In short, on each mountain the procedure and manner of dua will be the same. From Safa to Marwa is one crossing, and from Marwa to Safa is another. In this manner, seven crossings will be fulfilled if one begins on Safa and ends on Marwa.

During the Sa'ee, the following dua is also sunnat:

رَبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

After the *sa'ee* it is *mustahabb* to go to the edge of the *mataaf* and offer two rakaats nafl salah. If there is no place in the *mataaf* then do this some-

where on the balcony. The *sa'ee* is now complete.

۞ SOME LAWS ON *SA'EE*

1) *Sa'ee* is waajib, whether in Hajj or Umrah.
2) If for some reason or other there was a break or pause between *sa'ee* and *tawaaf*, there is no penalty for this. However, without a valid reason one should not pause too long between *sa'ee* and *tawaaf*.
3) It is sunnat to perform istilaam before making *sa'ee*.
4) There is no need for a niyyat in *sa'ee*.
5) It is sunnat to perform the seven crossings in *sa'ee* consecutively but permissible to pause between each crossing, no matter how long. Again, this should not be done deliberately or without a valid reason, though even then too, there is no penalty.
6) During *sa'ee* keep oneself busy in zhikr and tasbeeh. Avoid worldly discussion while making *sa'ee*.
7) Wudhu is not a condition for *sa'ee*. *Sa'ee* is valid without wudhu, but it is certainly mustahabb to have wudhu.
8) It is permissible for a woman in *haidh* or *nifaas* to perform Sa'ee.
9) It is not permissible to perform *sa'ee* on any means of transport unless one is handicapped.
10) After *sa'ee* it is mustahabb to perform a two rakaats nafl salah at the edge of the mataaf.
11) **It is sunnat for men to jog between the two green lights while making *sa'ee*.** However, if due to excessive crowds one is unable to jog then it should be omitted, for then other people will be hurt or inconvenienced. This jogging is not permitted for women.
12) It is contrary to the sunnat to raise the hands in takbeer (as in salah) when standing on Safaa and Marwah, between crossings. It is sunnat to make dua while facing the Ka'ba Shareef. The hands will, therefore, be raised as one does when making dua.

۞ HALQ OR SHAVING THE HEAD

1) Once the *sa'ee* has been completed one should shave or clip the head.
2) It is sunnat to do this on Marwah. If not, then anywhere in the Haram. It is not permissible to remove the hair outside the Haram.
3) Shaving all the hair off is better. Clipping is also allowed, but then one should ensure that **after clipping, the hair that remains on at least a quarter of the head should be equal to the length of a finger tip.** Other

wise the clipping will not suffice. It is therefore always better to have a clean shave.

4) When it is time to come out of ihraam (i.e. after *sa'ee*) then the muhrim (person in ihraam) is allowed to cut his/her own hair. However, before cutting the hair no other hair or nails may be removed.

5) A woman clips her hair by dividing it into three locks and then clipping just about a finger-tip's length from each lock. She is not allowed to cut more than this, and it is totally haraam to shave her head. The woman too can cut her own hair and does not need to wait for the mehram or husband to do it for her. This is when the time is due for her to end the ihraam, i.e. after completion of *sa'ee*.

Having performed the four practices mentioned thus far means one has completed an Umrah. Subsequently, other Umrahs will be accomplished in the same manner, the difference being that one who comes into Makka from outside the Meeqaat will don the ihraam for Umrah before crossing the Meeqaat, while those who wish to perform Umrah while staying in Makka may do so from Musjid-e-Ayesha in Tan'eem, as explained earlier.

NOTE: The four practices of Umrah, viz. ihraam, tawaaf, *sa'ee* and shaving are all the same for hajj. The additional practices for Hajj will be discussed in the next section.

۞ THE FIVE DAYS OF HAJJ IN BRIEF

۞ HAJJ HAS THREE FARDH ACTS

1. **Ihram.**
2. **Wuqoof** in **Arafaat.**
3. ***Tawaaf-e-Ziyarat.***

The most important of these three is the Wuqoof-e-Arafah.

Note: The word *Arafah* refers to the day, i.e., 9th Zhul-Hijja, and the word *Arafaat* refers to the huge open plain where the Hujjaaj make their wuqoof.

۞ HAJJ HAS SIX WAJIB ACTS:

1. **Wuqoof** in Muzdalifa
2. ***Sa'ee*** between Safaa and Marwa
3. **Rami** (pelting) of the Jimaar
4. **Hadi** (sacrifice) for the Qaarin and Mutamatti'
5. **Halq** or **Qasr** (shaving or clipping the hair as explained under the Umrah section).
6. **Tawaaf-e-Widaa** (farewell tawaaf, just before departing for home).

Each of the above mentioned rituals has its own set of wajib factors. Therefore, collectively all the wajib acts amount to thirty five. Some of these were already mentioned under the Ihraam, Tawaaf and Sa'ee of Umrah.

۞ THE SUNNAT FACTORS IN HAJJ

1. Tawaaf-e-Qudoom. This is a tawaaf performed by people making Ifraad hajj.
2. Ramal in tawaaf-e-qudoom, tawaaf-e-ziyarat or tawaaf-e-widaa'.
3. Three Khutbas by the Imam of Hajj on 7th (in Makka) 9th (in Arafah) and 11th (in Mina).
4. To stay in Mina on the night of 9th Zhul-Hijja.
5. To go from Mina to Arafaat after sunrise on 9th Zhul-Hajj.
6. To leave Arafaat after the Imam has left.
7. To spend the night in Muzdalifa
8. To have a bath in Arafaat just after zawaal before beginning wuqoof.
9. To spend the nights of Mina in Mina.
10. To for stop over for even a little while at a place called Muhassab upon returning from Mina.

Note: Leaving out a sunnat of hajj does not necessitate a penalty. However, to deliberately omit a sunnat due to laziness is bad and sinful.
We now proceed with a brief description of the Hajj.

۞ DAY ONE - 8th ZHUL-HIJJA:

On the morning of the 8th Zhul-Hijja make ghusl. A woman in her menses can also have a bath for purposes of Ihraam, but remember that she still remains unclean. Remove pubic hairs, shave the head (for men) and apply ittar. Wear the Ihraam garments and then offer two rakaats Salahtul-Ihraam after sunrise. These two rakaats may be performed in the Musjidul Haraam, but one can also do it in the room where you are staying. After these two rakaats, remove the topi and make the niyyat. Ladies need not remove any headgear.

The niyyat for Hajj is as follows:

اَللّٰهُمَّ اِنِّــيْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَــقَبَّلْهُ مِنِّيْ

O Allah! I intend to perform Hajj, so make it easy for me and accept it from.

Immediately after the niyyat say the talbiyah, which was mentioned on page 8. As stated earlier, it is absolutely necessary to say the niyyat and talbiya together in sequence. One should keep up the recitation of talbiya at all times whilst in the state of Ihraam. Read talbiyah when going uphill or coming downhill, when sitting down or when standing up, when mounting a vehicle or when disembarking, etc. It is mustahabb to read the talbiyah three times. Men should say it loudly and women softly. As explained earlier, talbiyah must be said together with the niyyat. Now leave Makka for Mina. After arriving at one's place of stay in Mina, there is nothing more to be done for that particular day. Zohar, Asar, Magrib and Esha will be performed in Mina as usual. After each Salah resume recitation of talbiya.

۞ DAY TWO - 9th ZHUL-HIJJA

Read Fajar Salah in Mina. It must be noted that on this day the Takbeere Tashreeq also begins. *So from after the Fajr Salah on this day, till after*

the Asar Salah on the 13th Zhul-Hijja the takbeer will be read after every fardh salah. Therefore, after the fardh salah during these days read the takbeer first then the talbiyah. After sunrise proceed towards Arafaat. Keep reciting talbiya all along. Upon arrival in Arafaat get settled into the tent where one intends to stay for the day. Engage in Nafl salah (such as Chasht salah), recitation of Quran, Zhikr and dua. The wuqoof begins immediately after zawaal. If possible, take a ghusl just before zawaal. Remember, it is permissible to bath for cooling purposes whilst in the state of Ihram. However one must **not use soap, shampoo,** etc. If it is not possible to bath then leave out the ghusl. Read Zohar Salah in full, as normal, immediately after zawaal.

After Zohar make an intention of wuqoof (i.e., *O Allah! I intend making wuqoof of Arafa for your sake.*) For a while stand and make dua. When one gets tired, sit and make dua. Engage in other forms of worship such as nafl salah, tilawat, zhikr, durood, etc. but most of the time make dua. When making dua ask Allah for all your needs and pray for one's family and the rest of the Muslim Ummah. Use the program for Arafah which appears at the end of this treatise. When Asr time arrives perform the Asar salah in full, as usual, and continue with dua and ibadat after Asar. The wuqoof ends at sunset. After the sun has set leave Arafaat and move on to Muzdalifa. **Magrib salah will not be read in Arafaat nor along the way to Muzdalifa.** Keep up the talbiya along the way.

When arriving in Muzdalifa **read Magrib and Esha together in the Esha time, in the following manner:**

Give Azhaan and Iqamat and read the 3 fardh of Magrib. Immediately after the fardh of Magrib offer the 4 fardh of Esha. **In between the fardh of Magrib and Esha one is not allowed to read any sunnat or nafl salah.** The Fardh of Esha must follow promptly after the fardh of Magrib. Iqamat will not be repeated for the Esha salah. However a short dua as well as the takbeere tashreeq once, is allowed between the fardh of Magrib and Esha. After the fardh of Esha read the sunnat of Magrib and then the sunnat and witr of Esha.

After completing all the sunnat and witr salah engage in as much ibadat as possible. This night in Muzdalifa is even greater than laylatul-qadr, so use your time to make as much ibadat and dua as possible. When one feels tired, sleep a little while. Note that the wuqoof of Muzdalifa has not yet begun.

During this period take out time to collect at least 49 pebbles. Pebbles could be collected from any place in Muzdalifa.

Upon the break of dawn perform the Fajr Salah immediately. This is when the wuqoof of Muzdalifa actually starts. Here too, stand and make dua for as long as possible. The wuqoof will end a few minutes before sunrise.

۞ DAY THREE - 10th ZHUL-HIJJA

A few minutes before sunrise proceed from Muzdalifa to Mina. Keep up the talbiya. On this day there are three main things to be done in the following order:

1) PELTING THE BIG JAMARA

2) SLAUGHTERING THE DUM OF TAMATTU'

3) SHAVING THE HEAD

Upon arriving in Mina (after leaving one's luggage etc. at the place of stay) go to the JAMARA UQBA or the big jamara. Seven stones will be pelted at this jamara. Stop reading talbiya the moment you throw the first stone. From now on the talbiya will no longer be recited.

۞ IMPORTANT NOTE

It is not necessary to stone the big jamara immediately upon coming into Mina. This may be done any time of the day. In fact, nowadays, due to the excessive crowds we advise people to wait till the crowd thins out before stoning the jamara, even if it means stoning later in the afternoon or in the evening. This applies to men and women. *There is no need to rush because the time for stoning this jamara lasts right up till subuh sadiq (Fajr time) the next day, i.e., 11th Zhul-Hijja, and one has two more days to slaughter the hadiy.* After the stoning the jamara, slaughter the hadiy (sheep, goat, or one seventh share of a cow or camel). This is the dum of Tamattu'. This also applies to one making Qiraan Hajj. However people making Ifraad do not need to slaughter an animal. Note that this animal may only be slaughtered **after** pelting the jamara. After offering this sacrifice, shave the head. Once the head is shaved one is out of Ihraam. The sheets of Ihram may be removed and normal clothes worn. Remember that the **pelting, slaughtering and shaving** must be done in this sequence. Any change in this order will necessitate a dum. Now return to Makka to perform the tawaafe ziyarat. After tawaafe ziyarat one should also make *sa'ee* between Safa and Marwa. The tawaaf and *sa'ee* can be done wearing normal clothing. One does not need to remain in Ihraam. After tawaafe ziyarat and *sa'ee* return to Mina and spend the night there. It is sunnat to

spend the night in Minaa, but if one does not do so there is no sin or dum.

DAY FOUR - 11th ZHUL-HIJJA

On this day there is only one practice to be observed and that is **the pelting of all three jamaraat**, i.e. small, middle and big jamaraat. The time for pelting is from after zawaal till the next morning before dawn, but menfolk should do it between zawaal and sunset on this day. Stone the small jamara first, make a dua standing to one side (out of people's way), then stone the middle jamara and follow this also with a dua as well, and finally the big jamara after which no dua should be made. Having pelted all three shaitans, remain in Mina for the rest of the day. Again, it is sunnat to spend these nights in Minaa, or at least the major part of the night.

DAY FIVE - 12th ZHUL-HIJJA

On this day, too, the only practice to be fulfilled is the stoning of jamaraat. Stone the three jamaraat in exactly the same way as on day four. There is no difference at all. If one wishes to leave Mina and go back to Makka, one may do so, but then make sure that you are out of Mina by **Subuh sadiq (dawn) the next day (i.e. 13th Zhul Hijja)**. If one has not yet left Mina by the break of dawn on the 13th, it will then be wajib to stay for that day and pelt the three jamaraat as mentioned above. Pelting the jamaraat on the sixth day (i.e. 13 zhul-hijja) is optional, but it becomes wajib when one remains in Mina for an extra day.

Having fulfilled the five days of Hajj as mentioned above, the only thing that remains is the ***Tawaaful-Wida'*** **(farewell tawaaf)**. This tawaaf should be made just prior to one's departure from Makka for home. There is no *sa'ee* after this tawaaf, nor does one need to wear Ihraam.

YOUR HAJJ HAS NOW ENDED - Alhamdu Lillah

THE TAKBEER OF TASHREEQ TO BE RECITED AFTER EVERY FARADH SALAH FROM AFTER FAJR ON THE DAY OF ARAFAH TILL AFTER ASR ON 13 ZHUL-HIJJA:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ؕ اَللّٰهُ اَكْبَرُ

وَلِلّٰهِ الْحَمْدُ

۞ JINAYAAT

This is the plural of jinayat, which means an error or fault or offence. In terms of hajj a jinayat will be every act forbidden because of **ihraam** or **haram.**

۞ THE JINAYAT OF IHRAAM ARE EIGHT

1) To use perfume.
2) To wear sewn clothes.
3) To cover the head or face.
4) To remove hair from the body.
5) To clip the nails.
6) To kill or remove lice from ones body.
7) To have sexual intercourse with wife.
8) To hunt game.

THE ABOVE ACTS ARE PROHIBITED WHILST IN THE STATE OF IHRAM.

۞ THE JINAYAT OF HARAM ARE TWO:

1) To hunt or interfere with animals in the haram.
2) To uproot the trees or grass of the haram.

۞ LAWS TO REMEMBER

1. The *Dum* that will be discussed under this section is different to the *Hadiy* or *Dum-e-shukr*, which is slaughtered for Qiraan or Tamattu'. This was discussed earlier.
2. The word kaffaara refers to a penalty, normally sadaqah.
3. When the word dum is used in a general sense, it refers to a goat, sheep or one share (a seventh) in a camel or cow.
4. For such animals the same conditions as in qurbani will apply.
5. When the word sadaqa is used, it refers to the amount of sadaqatul fitr (fitra) according to Makkah rates.
6. Dum can also refer to a whole camel or cow. This penalty will apply in only two cases:

a. If tawaafe ziyaarat was made in state of haidh or nifaas.
b. If after wuqoof one had intercourse with wife, before shaving the head.

7. A dum can be fulfilled any time in one's lifetime. It is not Wajib to do it immediately. However, **it must be done in the haram**.
8. At the time of death if a dum was not yet done, it will **be Wajib** to

make a wasiyyat for such a dum. If the heirs make the dum without a wasiyyat, it will not be counted.

9. A dum can only be offered in the haram and nowhere else. **N.B.** *Mina is part of haram.*
10. It is haraam to commit a jinayat purposely. By purposely doing so, the hajj, though valid will not be *mabroor*. However in such an instance the dum will still be wajib, but the sin will not be eliminated. For this tauba or repentance has to be made.
11. One is not allowed to eat or use the meat of one's own Dum. It must be given to the poor. If no poor people are available, it will be left alone after zhabah. This is unlike the Hadiy of Tamattu', which can be eaten or given to family and friends.
12. This meat cannot be given to a kafir, nor can it be given to parents, children, husband or wife.
13. A niyyat of dum is necessary before slaughtering.
14. One complete fitrah amount should be given to **one** poor person. It is not jaiz to give less.
15. Sadaqah can be distributed anywhere and at any time, not necessarily in the haram.

۞ LAWS CONCERNING JINAYAAT OF IHRAAM

۞ PERFUME

Note: In any usage of perfume where sadaqah becomes wajib, if committed thrice or more then dum is compulsory. This will apply to several of the laws mentioned hereunder.

1. Perfume refers to any substance which has a fragrant smell and is used as a perfume (i.e. to give the body a fragrant odour) or as a base for making perfume. This includes olive oil, saffron, incense, mehndi (henna), rose water, camphor, sandalwood, bath or hand soap.
2. Using perfume means application to the clothes or any part of the body, application to bedding, washing hands or body with fragrant substance, using oil, consuming fragrant edible substances which contain fragrance (such as saffron, rose water etc.). All the above are **not** permitted during ihraam.
3. It is makrooh to purposely smell fragrant flowers, fruit or perfume, but for this there is <u>no</u> penalty.
4. If a small amount of ittar or perfume was applied to any part of the

body, sadaqa becomes wajib. In like manner, if a little ittar came onto the finger, sadaqa becomes wajib, even though this small amount was washed off immediately afterwards.

5. If a large amount was applied, dum becomes wajib.

Note: Determining small or large quantities will be based on the general trend of usage among the clan or tribe to whom the offender belongs.

6. If perfume etc. was applied to the whole palm of the hand, or to the whole face, or the entire head, or the entire beard, or the whole arm (in other words, on one whole limb) then dum becomes Wajib. It does not matter how long it remained on that particular part.

7. The ittar applied **before** entering into ihram does not necessitate any penalty even if the smell or colour remained for a long while thereafter.

8. If small quantities of ittar were applied to various parts of the body and the area covered amounts to a complete limb (e.g. it equals one hand or foot or thigh etc), dum becomes wajib.

9. If this is not the case then for each small amount sadaqah becomes wajib.

10. If perfume was used at different times then the penalty will be applied according to the number of times perfume was used.

11. A woman who applies mehndi to her hand must give a complete dum.

12. If one muhrim (person in ihram) applies ittar to another, the penalty is wajib upon the second person, not the one who applied. But to do so is haraam.

13. If perfume is applied on about 19 ‐ 20 square centimetres of a garment and it was worn for a complete day or a complete night (or for the duration of a full day or night) then dum is wajib. The duration of a full day or night must be calculated according to the season.

14. If less than above was applied or the garment was worn for less than a full day or a full night then there is only a sadaqah to be paid and no dum.

15. If perfume became attached to garments but was immediately washed off, or that garment was removed then there is no penalty at all. But, this law does not apply to the body.

16. If after giving kaffaara (penalty) the perfume remains ‐ it is not washed off ‐ the penalty will have to be repeated.

Note : In washing off perfume the muhrim should not let the hands come into contact with the perfume. Furthermore, the moment sadaqah becomes wajib for the use of perfume in some form, the same must be washed off

immediately, *otherwise a second sadaqah will become wajib*.

17. It is permissible and <u>not</u> <u>makrooh</u> to consume cooked food that contains fragrant substances, such as elachi, cloves, cinnamon, etc. For this there is no penalty.

18. If such fragrant ingredients are taken raw (uncooked and undiluted with any other foodstuff) in a small amount then sadaqah is wajib. In a big amount (where the whole mouth or most parts get to taste the substance) the **dum** is wajib. If the fragrant substance is diluted raw with other foodstuff then dum will be wajib upon eating that item if the fragrant ingredient is predominant. If it is in a small quantity and the other ingredients are predominant then there is no penalty at all.

19. It is permissible to drink cold-drinks, juice, etc., during Ihram. These do not contain perfume.

20. There is no penalty for washing with un-perfumed soap but it is Makrooh. In fact, it is always makrooh for a muhrim to bath or wash himself with the intention of cleansing the body (besides the bath of Arafah). Using soap that contains perfume is not allowed and sadaqah becomes wajib. If it is used thrice or more then dum becomes wajib.

21. It is jaiz to drink olive oil or use it for medicinal purposes. If it is used as a perfume on one whole limb then a dum becomes necessary. If less, then only sadaqah must be given.

22. It is jaiz to use medicine internally and externally during ihram, provided such medicine does not contain perfume. Applying perfumed medication in which the perfume ingredient is predominant to a whole limb or more necessitates a dum. If applied to less than this then there is only sadaqah.

23. It is jaiz to use surma which has no fragrance. Using surma that has fragrance once or twice necessitates a sadaqah. Using it more than twice makes a dum wajib. Also note that for using such an item twice two sadaqahs become wajib.

۞ <u>SEWN CLOTHES</u>

1. This means wearing sewn garments in the normal manner, as people usually dress.

2. If a sewn garment is worn for a full day or night, or the duration of one day or one night or longer, then a full dum is wajib.

3. If after wearing it for a full day or night the muhrim decides that he will not wear this garment again and then after removing the garment he dons it again, two dums becomes wajib. But if he does not decide to wear

it again then only one dum is necessary, even if he wears it for several days. Each time he decides **not** to wear it, but then goes and wears it again, another dum becomes obligatory.

4. If a sewn garment is worn for less than a day or a night, sadaqah is wajib.

Note: "Sewn garment" refers to any garment not permissible to wear in ihram.

5. If after giving a dum for wearing a garment the whole day, the muhrim continues to wear that garment, a second dum is wajib, otherwise only one, as stated in no.3.

6. If a jubba etc. is draped loosely over shoulders, without putting the hands into sleeves or fastening buttons, then there is no penalty, but to do so is makrooh.

7. It is also makrooh to tie the ihram sheets with rope, or belt etc. But for this there is no penalty. However, if one fears that the satar will be exposed, a pin may be used to keep the lower sheet together.

8. One cannot wear shoes or any such footwear which covers the top of the foot (i.e. the upper bone between the ankle joint and the toes). The same penalty applies as when wearing sewn garments. The muhrim must wear beach-tongs or something similar whereby the upper section of the foot remains open.

۞ COVERING THE HEAD OR FACE

1. This means to cover the head or face with any garment or object normally used to cover these portions, such as a hat, topi, turban, shawl, scarf, etc.

2. A man is prohibited from covering face and head while in ihraam. A woman is prohibited from covering only the face whilst in ihram. The rest of her head must remain covered.

3. A dum is wajib if **whole** or **quarter** of the face or head is covered for the duration of a full day or night. In the case of a female, this law will only apply to the face.

4. If less than a quarter was covered, or the covering did not last for one day or night then only sadaqah is wajib.

5. This applies even if the covering was unintentional or for a valid reason.

6. If the covering was with such an object which is not usually used for that purpose, such as a piece of wood, a sheet of metal, a straw mat etc, then there is no penalty, irrespective of how much was covered or how

long it remained covered.

7. Whatever has been said about covering the head or face applies only when the covering comes into contact with face or head. If there is no contact or touching then there is no penalty.

8. It is jaiz to use an umbrella in ihraam.

۞ REMOVING HAIR

1. If a **quarter** of hair or beard, or more than quarter was removed during ihram, one dum is wajib, whether it was removed by shaving or any other method.

2. Anything less than above (i.e. less than a 3) will make sadaqa wajib.

3. Removing all hair of one armpit, or all hair beneath the naval necessitates a complete dum.

4. Removing less than the above necessitates one sadaqa.

5. Removing hair as mentioned above means on one single occasion. For every separate occasion that hair was removed a new penalty becomes Wajib. For example, a little hair was removed from beneath the navel, so one sadaqa became wajib. After a while some more pubic hair was removed, another sadaqa is then wajib. In this manner, for every removal one sadaqah is wajib.

6. Clipping the moustache (or complete removal) necessitates one sadaqa. Also, shaving or removing hair on thighs, chest, arms etc. makes one sadaqa wajib. This also applies to women.

7. If a woman removes a finger's length of hair from a quarter or more of the hair, a dum is wajib. If this was removed from less than a quarter then only a sadaqa is wajib .

8. If the hair and beard both were removed in one sitting (i.e. a quarter or more of both) one dum is wajib. If this was done in two separate sittings, or on two separate occasions then 2 dums are necessary.

9. While making wudhu or through scratching or combing or in any other way 3 strands or less of hair or beard fell out then it is wajib to give a hand-full of wheat in sadaqa. This amounts to a small portion of the full sadaqa or fitra amount. So, to be on the safe side one can give about half of the sadaqa amount. This is if wheat is not easily available. If hair fell out by itself, without touching or scratching etc. then there is no penalty at all.

10. If 3 strands of hair or beard were deliberately plucked out or removed then one handful of wheat is wajib for each hair. In other words, 3

handfuls of wheat. The same applies if one or two strands were plucked out .

11. If more than 3 strands were pulled out, a sadaqa becomes wajib.
12. There is no penalty for removing eyelashes.

۞ REMOVING NAILS

1. If the nails of one hand or one foot or both hands or both feet or all four were clipped in one sitting, at one time then one dum is wajib.
2. If in one sitting the nails of one hand or foot were removed and then on another occasion the nails of the other hand or foot were removed then 2 dums are wajib. In short, each occasion warrants a separate dum and cutting nails of a complete limb brings about one dum.
3. If less than five nails were removed, or five nails from two hands or feet (not a full hand or foot) or 4 nails from each hand or foot (i.e. 16 nails) then in these three cases one sadaqa for each nail removed is wajib. But if collectively all the sadaqa amounts to the price of a complete dum, then a little less than the price of a dum should be given in sadaqa. In other words, the sadaqa should not equal the price of a dum.

For instance, we assume that the combined sadaqah in the above jinaayaat amounts to 300 riyals, while this also happens to be the price of a sheep or goat then the muhrim will pay out a few riyals less than the price of the animal, i.e. less than three hundred riyals.

4. There is no penalty for breaking off a broken nail.

۞ IMPORTANT NOTES

a) If a jinayat was perpetrated for a valid shar'ee reason and dum became wajib for that error, then due to the valid excuse, one has the option of dum or 6 sadaqa (i.e. the sum of 6 fitras) or fasting 3 days. However, one will have the option of 3 fasts in only 4 types of jinayat, all related to ihraam. These are:

1) wearing sewn garments
2) using perfume
3) removing hair
4) clipping nails

In short, wherever dum is wajib the in above four as explained earlier on under the respective headings and the offence was committed for a <u>valid reason</u>, one will have the option to fast three days.

b) If sadaqa is wajib then one has the option of sadaqa or fasting provided there was a <u>valid</u> <u>reason</u> for the commission of that error.

Note: These fasts, like the sadaqah, may be observed after one returns home. It is nor necessary to keep these fasts in Makka.

c) A dum cannot be offered before the jinayat. Some people believe that by giving a dum beforehand they can compensate for any future mistakes. This is incorrect and such advance dums are not valid. If one had slaughtered a dum in advance and then committed an error in hajj, that earlier dum will be of no benefit and a second dum will have to be offered.

d) These are valid shar'ee reasons to commit jinayaat (no sin is incurred):

- Extreme cold or heat which is unbearable.
- Severe fever or other illness which can become worse.
- Bodily wounds, sores, blisters etc.
- Infection on at least half the scalp.
- Lice in hair etc.
- The need to carry weapons, such as fear of enemy, beast, etc.

۞ KILLING LICE

1. This refers to the lice on ones own body or clothes, not that on another muhrim's body or clothes.
2. It is not jaiz to even instruct another person to kill lice on ones body and clothes. It is also not permissible to leave the clothes in sunlight in order to get rid of lice.
3. If clothes were washed or spread out in sunlight - NOT WITH INTENTION OF KILLING LICE - then there is no penalty if lice die in this case.
4. For one louse killed (from the body or clothes) it is wajib to give one date in sadaqa. For two or three, one handful of wheat is wajib. For more than three (i.e. any number above three) one sadaqa is wajib.
5. Besides washing and spreading clothes in sunlight, if lice were killed by the muhrim unintentionally, the penalty will still apply.
6. The same penalty applies to the muhrim who instructs someone else to kill the lice on his body or clothes.
7. The same penalty applies to the killing of locusts while in the state of ihraam.
8. In the case of a plague, for example, if the streets are littered with locusts and this inconveniences the movement of people, then no penalty is wajib for locusts trampled underfoot.

۞ SEXUAL INTERCOURSE

1. Touching, fondling or kissing the wife with sexual sensation or desire or extracting any sexual pleasure besides intercourse through insertion, or contact between the two organs makes ONE DUM wajib, even if there was NO emission of sperm. But, the hajj will still be intact.
2. If there was ejaculation of sperm by merely thinking of a woman or through ihtilam, then NO PENALTY is necessary.
3. If the hand or any other means (besides normal sex) was used for sexual stimulation, dum will only be wajib if there was emission of semen, otherwise NO penalty at all. (This, however, is very sinful, and even more so whilst in Ihraam)
4. Sexual intercourse (with penetration) in the front or hind organ, under **any** circumstances, before **wuqoof of Arafa, breaks the hajj completely and a dum (goat etc.) is wajib**. If both parties were muhrim then each one has to pay dum separately. Here too, ejaculation of semen is not a condition.

NOTE: In this case even though the hajj is broken, the guilty parties still have to act as if their hajj is intact. They must perform all the other acts of hajj, they must abstain from prohibitions and jinayaat failing to which the appropriate penalty will be wajib. There is no other way in which they can come out of ihram. **Further, qaza of that Hajj must be performed in the following or subsequent years.**

5. If one had intercourse after the wuqoof of Arafah, before shaving the head, a badna (camel or cow) is wajib, but hajj is not invalidated.
6. If one had intercourse after shaving the head but before TAWAAFE ZIYAARAT, or after tawaaf-e-ziyaarat but before shaving, then a dum (goat etc.) is wajib.
7. In UMRA if one had intercourse **after** tawaaf of umra but **before** shaving the head, one dum is wajib and umra is still intact.

۞ OMISSION OF ANY WAJIB ACT OF UMRA

1. The prohibitions of Umra ihraam and Hajj ihraam are the same. The same penalties will apply on sexual intercourse with penetration.
2. One dum is wajib if any of the wajibaat of umra is omitted. Wajib here means *sa'ee* and halq (shaving the hair).
3. In the tawaaf of umra, if the entire tawaaf or even one circuit was done in the state of janaabat or haidh or nifaas, or without wuzu, one dum is wajib. However, if the tawaaf or the circuits were re-

peated with TAHAARAT then dum falls away. The same law applies if one or more circuits are omitted, i.e., one dum becomes waajib.

4. If the whole tawaaf was missed in umra, it must done later on.. A dum will not suffice because tawaaf is a rukun of umra and omitting a rukun is like omitting a fardh.

5. If a few circuits (i.e. 3 or less) were missed and later on filled in, the dum falls away. If these were not done, dum is wajib and after giving dum there is no need to fill in what was missed.

۞ OMISSION OF ANY WAJIB ACT OF HAJJ

1. If the whole or most of tawaafe ziyaarat (i. e. 4 circuits) was made without wuzu, one dum is wajib.

Note: When the tawaaf or the defective circuits are repeated with tahaarat, the dum falls away. This applies to any tawaaf.

2. If tawaafe ziyaarat was repeated after the DAYS OF NAHR, (i.e. after the 10th, 11th and 12th of Zhul-Qa'dah) then a dum will be wajib due to delaying the tawaafe ziyaarat till after the 12th. But, in the above case if TAWAAFE WIDA', was made within the days of Nahr, it will automatically take the place of tawaaf-e-ziyaarat, so dum falls away. But then tawaafe wida' must be made again, otherwise one dum will be wajib, because this tawaaf too, is waajib.

3. If 3 or less circuits of tawaafe ziyaarat, or entire tawaafe qudoom, or tawaafe wida', or nafl tawaaf was done without wuzu then sadaqa for each circuit is wajib. If the total sum of sadaqa amounts to the cost of a dum, then it is jaiz to reduce the sadaqa by a small amount, as stated earlier.

4. There is no penalty for performing tawaaf with impure clothes or with najaasat attached to the body. But to do so is makrooh.

5. If most or whole of tawaafe ziyaarat was made in janaabat, haidh or nifaas, then one camel or cow is wajib.

6. If 3 or less circuits of ziyaarat or entire tawaafe qudoom or widaa' or nafl tawaaf, were made in janaabat, haidh or nifaas, then one dum (goat etc.) is wajib.

7. Any tawaaf made in the three impure states (janaabat, haidh, or nifaas) MUST be repeated (i.e. it is wajib to repeat) and if made without wuzu, then it is mustahab to repeat. So here (in tawaaf without wuzu) one has the option between dum and repeating the tawaaf.

8. If *sa'ee* was made after a defective tawaaf, there is no need to repeat

the *sa'ee* if the tawaaf was repeated or a dum or sadaqa was given.

9. If tawaafe ziyaarat was made in a impure state and tawaafe widaa' was made with tahaarat in the days of Nahr (from 10th to 12th Zhul Hijja) then this will automatically take the place of tawaafe ziyaarat. But, tawaafe wida' will have to be made again, or else a dum will be wajib. Tawaafe widaa' is wajib, so leaving it out necessitates one dum.

10. If in the above law tawaafe widaa' was made after the days of Nahr, with tahaarat, then too it will take the place of ziyaarat. Again, widaa' will have to be repeated and one dum is wajib for delaying ziyaarat. And if widaa= was not repeated then 2 dums will be necessary.

11. By leaving out 3 or less circuits of tawaafe ziyaarat one dum is wajib. But, here too, the tawaafe widaa' performed during the days of Nahr will substitute for tawaafe ziyaarat and the dum will fall away. However, if tawaafe widaa' was not done again, then it is wajib to give sadaqa for every circuit that was left out of tawaafe ziyaarat.

12. If the whole or most of tawaafe ziyaarat was missed then only a dum will not suffice, it must be done in full, otherwise the muhrim cannot indulge in sexual intercourse with the wife as long as he does not fulfill the tawaafe ziyaarat. Until he does not come back and make the tawaaf, every time he has intercourse one dum will become wajib.

13. If the whole or most of tawaafe widaa' was missed, a dum becomes wajib. If less, then sadaqa for each circuit must be given.

14. If the whole of tawaafe qudoom was omitted, there is no penalty at all, but to do so is sinful.

15. Once tawaafe qudoom was started it becomes wajib to complete. So after commencing this tawaaf the muhrim only completed 3 or less circuits and stopped, a full dum is wajib. If 3 or less circuits were omitted then sadaqa for each is wajib.

16. If the whole or most of *sa'ee* (i.e. 4 crossings) was omitted for no valid reason, one dum is wajib. If less than this was omitted without a valid reason then sadaqa for each crossing is wajib. If the *sa'ee* or missed parts were filled in afterwards then there is no penalty.

17. If the whole or part of *sa'ee* was missed for a valid reason, there is no penalty.

Note: Excessive crowds and thronging represents a valid excuse to omit the *sa'ee* in the case of women.

18. Leaving the BOUNDARIES OF ARAFAAT before sunset on 9th Zhul Hijja makes a dum wajib, no matter what caused one to leave. But, if the muhrim came back into Arafaat before sunset and remained till after

sunset, the dum falls away. Otherwise, the dum still has to be paid in.

19. Missing out Wuqoof of Muzdalifah for no valid reason also brings about a dum. Here too, excessive crowding is an excuse for women to omit this wajib.

Note: Excessive crowding will mean circumstances where the woman is forced to brush against men, or be pushed around in the milling of the crowd. This rarely occurs in Muzdalifa.

20. If all three or four days of Rami (pelting) were missed, or most of one day's Rami (i.e. 4 stones on the 10th or 11 stones on the subsequent days were missed) or a full day's Rami was omitted (even if it be the 10th), then in all these cases one dum is wajib. Other than this there is sadaqa for each throw missed. But if the sadaqa equals a dum, the former should be slightly reduced.

21. If the head was shaved OUTSIDE the Haram, a dum is wajib. This applies to shaving in Umra too. The head can be shaved in Mina because it falls within the Haram.

22. If the head was shaved after the days of Nahr, a dum is wajib for this delay.

23. The TARTEEB (sequence) for a MUTAMATTI' AND QARIN between RAMI, ZHABAH (slaughtering of Hadi) and HALQ on 10th Zhul Hijja is wajib. If this sequence is in any way disrupted, a dum becomes wajib. So first comes pelting, then slaughtering, and lastly shaving.

۞ FAQ ON HAJJ

Q. If the pebbles do not hit the Jamarah, but fall near to it, is it valid?
A: When stoning the jamaat it is not necessary for the stone to hit the jamaraat. Many people have this misconception that the stone must strike the jamaraat. Instead, the sunnat method of pelting is to lob the stone without much force so that it lands at the base of the jamaraat. If the pebble falls **within** a range of three arm lengths (approximately 1.3 metres) from the Jamarah, the pelting will be valid. If it falls this distance or more away from the Jamarah, it will not be valid. One arm's length is from the tips of the fingers till the elbow. Therefore, if one throws the stone with force and it strikes the jamaat and bumps back and lands more than 1.3 meters from the base of the Jamaaat, that pelting will not be valid. So remember this well. The stone does not need to hit the jamaraat; it must be dropped at the base of the pillar. *(Al Jauharatun Nayrah, 2:106)*

Q. How many Dums are required for Hajj or Umrah Waajib violations?
A. A Dum will be slaughtered for every violation which necessitates a Dum. If there were two violations which required a Dum as penalty, two animals will be slaughtered, and so forth.

Q. Do we perform Jumu'ah during the days of Haj (8, 9, 10, 11, 12 Dhul Hijjah)?
A. Performance of Jumu'ah Salaah is permissible in Mina, but not permissible at Arafah. *(Muallimul Hujjaj, pg 153, 157)*

Q. If Rami is left out on any day, can Qadhaa be made the next day?
A. If Rami was missed on the 11th, it will be fulfilled as Qadhaa on the 12th when stoning on the 12th. If Rami was missed on the 12th, it will be fulfilled on the 13th as Qadhaa when stoning on the 13th. In short, pelting that was missed on one day will be fulfilled as Qadhaa the next, and Dum (sacrifice of an animal as penalty) will also be compulsory. *(Muallimul Hujjaj, pg 182)*

Q. Wuqoof at Arafah is from Zawaal on the 9th Zhul-Hijja to sunset. How long can one remain after sunset?
A. One should leave immediately after sunset, or a little while thereafter. To stay longer at Arafah without a valid reason is contrary to the Sunnah. *(Muallimul Hujjaj, pg 163)*

Q. What is the latest time to return from Mina? Sunset on the 13th? Any

penalty if later?
A. If one stays in Mina on the 12^{th}, it will be necessary to pelt on the 13^{th}. If one stays on at Mina after the 13^{th}, there is no penalty.

Q. If Umrah Tawaaf is performed while menstruating, what is the penalty?
A. It is a sin to enter the Masjidul Haraam in the state of Haidh. The woman who made tawaaf in this state should resort to Taubah. If she is still in Makkah and has become clean, the tawaaf has to be repeated. If she has already left Makkah, the dum of a sheep or goat becomes obligatory. *(Al Fataawa Al Hindiyah 1:247)*

Q. The Rami (stoning) on the tenth. When is the earliest and latest time to pelt without incurring a penalty?
A. Stoning on the 10^{th} Zhul-Hijja begins at Subh Saadiq (at the commencement of Fajr) and ends at Subh Saadiq on the eleventh. If a person did not stone by Subh Saadiq on 11^{th} , Dum (sacrifice of an animal within the Haram area) becomes compulsory. Stoning before Subh Saadiq of the tenth is not valid. *(Muallimul Hujjaj, pg 170)*

Q: In view of the large crowds during tawaaf, would it be permissible for a woman to leave out the stoning on 10^{th} and go straight back to Makka from Muzdalifah on the morning of the 10^{th} Zhul-Hijja in order to do her tawaaf-e-ziyaarat, and then return to Mina for the stoning and sacrifice?
A: It will be permissible for a woman to do this, and there will be no dum payable. And Allah Ta'ala knows best

Q: A man completed Umra but did not shave and returned home. What must be done to rectify the situation?
A: The man must shave his head, give a dum for not shaving in the haram, and another dum for subsequent jinaayaat of ihram. Note that though after returning home he might commit several jinaayaat but since these were done BEFORE shaving, only one dum is waajib regardless of how many violations he had committed.

Q. What is the consequence if a woman forgets to cut her hair during rituals of Haj. Is it ok to cut later?
A: The stipulated period for cutting the hair during Haj commences from after the dawn of the 10^{th} of Dhul Hijjah up to the sunset of the 12^{th}. Also, the hair has to be cut within the Haram precincts. If the cutting is delayed after this time, a *dum* will become Waajib, i.e. it will be compulsory to sacrifice a sheep or goat, or a seventh part of a cow or camel within the

precincts of the Haram. (Mu'allimul Hujjaaj p176-177) Another *dum* will become waajib if the hair was cut outside the precincts of the haram, e.g. after returning home. In short, cutting of the hair is conditioned with time and place. One *dum* will become necessary for each omission. (Raddul-Muhtaar)

Q: Is Bismillaahi Allaahu Akbar read for every Istilaam or only at the first?
A: Bismillah Allahu Akbar is only read for the first istilaam and not thereafter

Q: When making Istilaam should one turn towards the Ka'abah Shareef or make Istilaam from the side?
A: When making istilaam the whole body should not turn towards the Ka'bah; instead one should only turn the head. The feet will remain on one spot.

Q: When making Tawaaf in ordinary clothes should one make Ramal or does it only apply when in the robes of Ihraam?
A: Ramal should be made in every tawaaf after which there is a sa'ee, even if one is not in the state of Ihraam. For example, sometimes one is released from ihraam before tawaaf-e-ziyaarat. In such a case when making this tawaaf, to be followed by the sa'ee of hajj, one should make ramal even while dressed in normal clothes. And Allah knows best

Q: Is Du'aa after pelting small and middle Shaytaan Sunnah?
A: Dua is sunnah after every pelting that is to be followed by another pelting. So dua is sunnah after the first and second jamaraat, but not after the third.

Q: Is recital of Talbiyah thrice immediately after Niyyah of Haj Sunnah?
A: Recitation of talbiyah thrice is Mustahabb, not sunnah.

Q: Is Talbiyah recited in Umrah? If it is, then from when to when?
A: Talbiyah is also recited during Umrah. The time for this is from the time Ihraam for Umrah is donned till the beginning of the tawaaf of Umrah. In other words, talbiyah will end before commencing this tawaaf

۞ NIZAAM-E-ARAFAAT

Program for Arafaat

(By Shafiqul Ummat Hazrat Moulana Muhammad Farooq Sahib)

WUQOOF-E-ARAFAAT is one of the fundamentals of Hajj. There is no hajj without Wuqoof. To stay for a little while between zawaal and sunset in the plains of Arafaat on 9th Zhul-Hijja is known as **WUQOOF-E-ARAFAAT**.

The niyyat for Wuqoof is Mustahabb. It is sunnat to have a bath before zawaal for the Wuqoof in Arafaat.

It is meritorious to perform the wuqoof standing while facing towards Qiblah, till the time of Magrib. One should remain busy in Zikr, Tilaawat, Durood Shareef, Istighfaar (seeking forgiveness from Allah Ta'Aala) with eyes overflowing with tears. Make dua, not only for yourself, but for all relatives, friends and the entire Muslim Ummah. If one becomes tired, sit down till such time that the body regains its strength, then stand up and continue with dua. Recite Talbiyah in abundance loudly.

This is a great occasion for the acceptance of Duas. When making dua during Wuqoof-e-Arafaat it is sunnat to raise the hands as in normal dua. If one becomes tired of keeping the hands raised, lower them till strength is replenished. Meanwhile, continue making dua. When one feels strong again, lift up the hands and make dua. It is reported that Rasoolullah ﷺ used to raise his hands in dua after the Asr salah, and begin by saying the following thrice:

اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Then he would make the following dua:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
اَللّٰهُمَّ اهْدِنِيْ بِالْهُدٰى وَنَقِّنِيْ بِالتَّقْوٰى وَاغْفِرْ لِيْ فِي الْآخِرَةِ
وَالْاُوْلٰى

After reciting the above dua lower the hands and read Surah Fatiha (Alhamdu). Thereafter raise the hands once again and repeat this dua three more times. It is established from Hadith that Rasool-e-Akram ﷺ used the entire time of Wuqoof in Arafaat to engage in Dua and Zikr. Besides the above, it is also of great benefit to recite all the Duas of **Munaajat-e-Maqbool**. These duas should be read with fervour from the heart and soul. (Remember to take along a copy of the Munaajat-e-Maqbool.) Rasoolullah (sallallahu alayhi wasallam) said that when a Muslim recites the following duas after zawaal on the plains of Arafaat while facing qiblah:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(100 times)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ قُلْ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَدُ
○ لَمْ يَلِدْ وَلَمْ يُولَدْ ○ وَلَمْ يَكُن لَّهُ كُفُوًا اَحَدٌ ○

(100 times)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
وَعَلَيْنَا مَعَهُمْ

(100 times)

Then Allah addresses His angels and says: ***"O My Angels! What reward should I grant this servant of mine who has observed tasbeeh, tahleel, and takbeer, and has recited my praises and glorification, and has sent durood upon my Messenger? O My Angels! You all be witnesses, that I have forgiven him, and accepted his intercession*** *and if he intercedes for all the* ***people of Arafaat, I shall accept that too!"***

In **Hizbul-A'zam** the following dua has been added to the above:

أَسْتَغْفِرُاللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

(100 times)

سُبْحَانَ اللّٰهِ وَالْحَمْدُلِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

(100 times)

There is no substitute for the great day of Arafah. Therefore, keep yourself busy in ibadat and prayer and do not allow time to be wasted in leisure and pleasure.

Set out for **Muzdalifah** after sunset and keep reciting the Talbiyah along the way. In Muzdalifah you will perform Magrib and Esha together.

NOTE:
It is advisable for Hujjaj to perform their Zuhr and Asr Salah in their tents during the respective times (not in Musjid-e-Namirah). Furthermore, **do not combine these two salah**. Do not attempt to climb onto **Jabal-e-Rahmat** for it gets extremely hot during the day. Moreover, one may get separated from his/her companions and this can be very distressing to all.

May Allah accept your hajj and make it easy upon you; may Allah grant you ikhlaas (sincerity) and ihsaan (presence of mind) in all your ibadat - ameen thumma amen